

What Hope is left for the Rudolf Steiner Nachlassverwaltung and the Rudolf Steiner Verlag?

According to a statement in the book (Vol. V of the new critical edition of works by Rudolf Steiner) and other sources, the Rudolf Steiner Nachlassverwaltung and Verlag have entered into a collaborative venture with the Frommann-Holzboog Wissenschaftsverlag. The initial plan is to jointly publish in eight volumes a critical edition with textual analysis (Rudolf Steiner: Writings – Critical Edition). The compiler is Christian Clement of the B.Y.U. in Provo, Utah. The BYU is a confessional university under the ownership of the “Church of Jesus Christ of the Latter Day Saints” (Mormons): “...founded in 1839 by the ‘Prophet’ Joseph Smith. ... amongst the leading adherents of the new gospel were a considerable number of Freemasons, including Brigham Young and Hyrum Smith, the brother of the ‘Prophet’, who engaged in intensive activity in the Nauvoo Lodge... In the inaugural ceremony the ‘Prophet’ himself was received by the Grand Master ... In October 1844 the Grand Lodge named the builders’ huts of the Mormons ‘Corner (stone?) Lodges’. Not long afterwards, following the founding of an opposition newspaper in Nauvoo, a riot took place in the course of which Joseph and Hyrum Smith were imprisoned and the murdered by the mob.”¹

The Background

For centuries, Freemasons and Jesuits have erected institutions and instruments, which they then used for their own purposes. But no mention is ever made of the fact that the Scottish Rite Freemasonry, the Grey Lodge, was founded in 1717 by a Jesuit, Chevalier Ramsay.² This was when the high degrees were introduced into Freemasonry and, at the same time, it was politicized. In this way it became an instrument comparable to Adam Weishaupt’s “Illuminati”. This Order of Illuminati was intended “to unite in a single, lasting bond, free-thinking human beings from all parts of the world, all social ranks and religions, notwithstanding their freedom of thought”, in order to transform human society into “a masterpiece of reason” and “attain within and through it the highest perfection of the art of government”. As Weishaupt had, himself, “been a pupil of the Jesuits, he applied to his own creation the educational principles of the Jesuits, set up a division into degrees according to the Masonic pattern, and gave all members names from the classical world of antiquity ...”³ In the further course of history impulses were provided to movements related to politics, religion and world-views. In our own times, all kinds of liberation and environmental protection movements, sports associations and esoteric sects. Their traces are clearly visible at football meetings, for example. At sports events followed by hundreds of millions of viewers, the “gladiators” are often obliged to make ideological declarations! Recently, for example, the 22 players and the referee were “allowed”, before every league championship game, to make a declaration, each individually holding up on a pennant the slogan: “NO TO RACISM”.

The Religious Orientation of the Brigham Young University

At the BYU it is obligatory for every student, whatever his subject, to attend classes on religious themes. An “Honour Code”, drawn up in accordance with the commandments and rules of the “Church of Jesus Christ of the Latter Day Saints”, defines in binding fashion for students, tutors and employees, what is appropriate at the BYU on the level of appearance and behaviour. In 1992 the university drew up its present “Statement on Academic Freedom”. This prescribes limits to academic freedom in three areas: No public statement (or statement to students) must be made, which contradicts or works counter to fundamental Church doctrine or policy instead of analyzing or discussing them, deliberately attacks the Church or its general leadership, or infringes the code of behaviour because the assertion is dishonest, indecent, profane or inordinately disrespectful towards others.⁴

In 1993, six tutors are said to have been dismissed, who had researched into subjects such as feminism and the fascination of the earlier church with superstition and magic. In 2006 another faculty member had to go, because he/she condemned the church’s rejection of same-sex marriage. It is rather as if the modern world and feminism had never happened, says someone with inside

¹ *Internationales Freimaurer-Lexikon*, Vienna 1932.

² G. Bondarew, *Crisis of Civilization*, Basel 1996.

³ *Der grosse Brockhaus*, 1931.

knowledge. The Church's culture still inhabits the period before Nietzsche and Freud⁵ – reports the journalist Nina Rehfeld.⁶

The Mormons' Religious Structures and Beliefs

Under the guidance of Jesus Christ, the Mormon Church is led by 15 Apostles, who are also regarded as prophets, seers and sources of revelation. The apostle who has served longest is the church's president, and he chooses through inspiration two other Apostles as advisers. These three function as the First Presidency, the supreme leading body of the church.

The message of the Prophet: "You have the precious gift of the freedom of decision. I beseech you fervently: Decide to obey."⁷

Christ's Conception

The Mormons believe that this conception was preceded by a sexual act between God (who is said to have had a body of flesh and blood) and Mary. Mormon Apostle Bruce R. McConkie wrote the following: "Christ was begotten by an immortal father, just as mortal human beings are begotten by their mortal fathers."⁸ And the late president Ezra Taft Benson said: "The Church of Jesus Christ of the Latter Day Saints proclaims that Jesus Christ is the Son of God in the truest sense of the word. The body in which he fulfilled his mission in the flesh was begotten by the same Holy Being as him whom we venerate as God our eternal Father. Jesus was not the son of Joseph, nor was he begotten of the Holy Spirit. He is the son of the Eternal Father."⁹

The Ingathering in Adam-ondi-Ahman

Before the great and terrible day of the Lord, the day on which Christ comes and rules personally in the earth as King of Kings and Lord of Lords, the day when he takes the affairs of his earthly kingdom directly and personally into his own hands and not through the trusteeships as is the case at present, the Lord will come to take back the keys and the powers with which his trustees have ruled in his stead.¹⁰ This will take place in Adam-ondi-Ahman: Spring Hill in Daviess County in the State of Missouri. The Prophet Joseph Smith is speaking of this event when he says: "Adam will call his children together and confer with them, to prepare them for the coming of the Son of Man. [Adam] is the father of the human race and presides over the spirits of all human beings; and all who have possessed keys must stand before him in this glorious council. This may well happen before some of us leave this field of activity. The Son of Man will stand before him and he will be given honour and rulership. Adam hands over this trusteeship to Christ – all that had been entrusted to him, namely, the keys of the universe which he held, but he retains his function as supreme head of the human race."¹¹ "When this has happened, Christ will be ready to come and personally reign upon the Earth."¹² – It is therefore a physical return of Christ that is awaited, a Messianic expectation as in Judaism. But any occultist knows that this can only be the coming of Ahriman, as Christ will not incarnate physically a second time.

Who is Christian Clement?

But David Marc Hoffmann never tires of reassuring us that Christian Clement is not a Mormon, only his wife is. And Clement also assures us: "From my side I have frequently pointed out and declared publicly that my academic activity is in no way connected with the world-view underlying the BYU. In confirmation of this, the first-published volume of the Steiner Critical Edition has recently appeared, providing anyone with the opportunity to see for himself that in these expositions there is no trace of a Mormon belief or thought system." The least one can expect is that no Mormon terminology would appear in these volumes, otherwise the "spiritual" background would be quickly spotted. But Clement allows us a glimpse into his own yearning when he says: "In addition to the life with my American partner and our six children, what particularly fascinates me about my life in Utah is that it allows me to familiarize myself intimately, and as if from the inside, with the spirituality and living 'Mystery culture' of this, in many ways, fascinating faith community."¹³ Does this mean that he, too, is awaiting the physical return of Christ, where Christ comes and will reign personally over the earth as King of Kings and Lord of Lords?

⁴ http://de.wikipedia.org/wiki/Brigham_Young_University

⁵ Mitt Romney, rival candidate to Barack Obama, is a member of the Mormons. Very little is known about them. – *Journey into the Heart of a controversial Church*, 21.4.2012.

⁶ And now Christian Clement is allowed to work with Anthroposophy, and this apparently with the blessing of the Supreme President or Prophet Thomas S. Monson, as the highest source of inspiration of the "Church"!

⁷ *Glauben, gehorchen, ausharren*, Liahona, Mai 2012

⁸ *Mormon Doctrine*.

⁹ *The Teachings of Ezra Taft Benson*, S. 6-7.

¹⁰ http://de.mormonwiki.com/Zweites_Kommen_Christ (second coming of Christ)

¹¹ *Teachings*, p. 157; s. *Way to Perfection*, p. 287-29.

¹² http://de.mormonwiki.com/Zweites_Kommen_Christ (second coming of Christ)

¹³ Interview in *Info3*: <http://www.info3-magazin.de/archives/358>

Is Rudolf Steiner a Model due for Phasing out?

But whether a Mormon or not, Clement is definitely a “Bodosophist” – one who views the time of Rudolf Steiner as having expired. Today we must, he thinks, move on beyond the thought-world of Rudolf Steiner in order to find ourselves. In an open letter, he wrote to me as follows: “I take entirely seriously your manner of speaking, as the extreme expression of an attitude which, in a less radicalized form (and also less honest with itself), is widespread within the Anthroposophical community. I regard this uncritical attitude which views everything via the insights (and the errors and prejudices) of Rudolf Steiner, as something belonging to the past which will in the future be overcome thanks to an informed and matter-of-fact understanding of Rudolf Steiner’s work.”¹⁴ This statement was not understood by a number of Facebook friends. A lady wrote: “This sentence puzzled me too. I interpret it as follows: An attitude towards Anthroposophy that is defined only by Steiner’s insights ought to be overcome in our time. First, because it is a sign of a lack of independent judgment and, secondly, because Steiner also had ‘insights’ which were not free from error. He was not free of errors and prejudices ...”¹⁵ And Clement summarizes these unclear assertions once more: “Here is my statement again, only put more simply: There is a tendency among Anthroposophists to look at everything through the spectacles of Rudolf Steiner’s utterances. This attitude belongs to the past. It will be overcome in the future. A factual and objective understanding of Rudolf Steiner’s work will help to bring this about. (...) are Anthroposophists sufficiently grown-up today to move on from a scholastic to a critical approach to Steiner? And why should they not be? Did it do any harm to Plato, Aristotle, Kant or Hegel, or to Christianity, when at some point people moved on from worshipping and simply defending, to a critical approach? No, on the contrary, the chaff was separated from the wheat and it became clear what, in these streams, belonged only to their time and their bearers and can be sifted out, and what remained behind as an essential contribution to spiritual history. His removal from the Anthroposophical greenhouse and exposure to the free arena of academic debate will do no harm to Steiner, in fact it is only there, that he will be able to show himself for what he really was. Just as little as Hegel still needs ‘Hegelians’ today or Christianity still needs ‘Christians’, just as little does Steiner need ‘Steinerians’. If Anthroposophists really want to know whether Steiner was a Plato or a Cagliostro, they must release him from the prison of their own interpretation.”¹⁶ So we see that Christian Clement is a typical case of one who wishes to “overcome” Rudolf Steiner, exactly in the spirit of our “Bodosophists”. He believes that he knows the “expiry date” of Rudolf Steiner and his Anthroposophy, or alternatively, he has most probably understood nothing whatever of Anthroposophy and feels that he has to “scientifically” dissect it.

The post mortem Baptism of Rudolf Steiner

But there is yet another aspect, which shows up the Mormons in a remarkable light. Thomas Meyer provoked Christian Clement in the “Europäer” magazine with a caricature relating to a future post mortem baptism of Rudolf Steiner. Christian Clement then confirmed that Rudolf Steiner had already been baptized in 1992, and comments as follows: “You on the other hand, Herr Meyer, stated recently that I ‘approve’ of the – in your opinion – dubious practice of the surrogate baptism of the deceased; and this, you say, is an indication of my ‘spiritual background’. Quite apart from the fact that I have never spoken of this practice in anything other than a factual, descriptive way, I would like to say the following: I do indeed ‘approve’ of the spiritual practices of the Mormons, just as I approve of the practices of all religions, in so far as they do not encroach upon the dignity and freedom of other human beings.” – It has been admitted that this post mortem baptism of Rudolf Steiner took place in 1992! Several observers of these proceedings have pointed out that in 1992 something of significance had also happened at the Goetheanum. Rudolf Steiner’s urn, which up to that time had always been kept in the Goetheanum, was now to be buried outside. The big change had been underway since 1989: “With the burial of Rudolf Steiner’s ashes on 3rd November 1992 in the presence of the Vorstand of the A.A.G. and the ceremony that followed on 21st November 1992, all the urns have been buried in the grounds of the Goetheanum.”¹⁷ And Hans Hasler confirmed the use that it had been possible to draw from this act: “In the summer and autumn of 1992 the Great Hall project had come to a standstill and could progress no further. ... At the end of November 1992 a certain proposal made possible a breakthrough for both the planning of the Hall and other developments too. A few weeks previously, an event had taken place, which had altered in a barely perceptible but decisive way the elementary atmosphere of the Goetheanum: The ashes of Rudolf Steiner were buried in the earth in the urn-grove, the last urns were now outside the Goetheanum. Since then, processes of change in the Goetheanum have moved ahead more freely and straightforwardly. One of

¹⁴ 1st reply of Christian Clement of 9.11.2013:

https://www.academia.edu/4998617/Symptomatologie_des_rechtsanthroposophischen_Apriori_-_Christian_Clement_und_Willy_Lochmann_im_Gesprach

¹⁵ Facebook-Entry at Christian Clement from Karin Rohrer of 10.11.2013.

¹⁶ Facebook-Entry of Christian Clement of 10.11.2013.

¹⁷ See *Graubuch Anthroposophische Gesellschaft*, Basel 2013, p. 62-63, quotation from: *Nachrichtenblatt für die Mitglieder der Anthroposophischen Gesellschaft*, 7.3.1993.

them is the Great Hall.”¹⁸ Can it be mere coincidence that this baptism and the burial of the urns occurred at the same time?

21 years later, the “scientific” blow against Rudolf Steiner

And 21 years after these two significant events Vol. 5 of Clement’s “Steiner – Critical Edition” appears. Admittedly, this magic of number leaves him unimpressed – understandably enough: “I do not wish to respond here to your numerological speculations as to the year 1992 or the ideas you have worked out regarding a world conspiracy ...”¹⁹ Like his friends of Info3, Clement also suffers from “conspiracy neurosis”, being fearful of unknown quantities such as spirit or occult societies, although he may well be one of their instruments. His world-view is purely materialistic, and therefore he cannot but oppose spiritual researchers like Rudolf Steiner. And with the critical edition he wishes to expose him as a plagiarist and liar, as critical investigations have shown. And with Jens Heisterkamp and his “Bodosophists” at Info3 jumping in joyful enthusiasm for Clement, all error is out of the question! Here is an example from the already published Vol. V: “... Thus Steiner came forward here, on the one hand, as an academic who discusses and factually interprets historically validated texts and authors; while on the other hand he claims the right – so at least it appears when we look back over his biography – to speak in these books mainly about his own mystical experiences and cite the thinkers and theses in question only by way of illustration. Added to this ambivalence in the books’ conception, is the fact that Steiner in his presentation did not make a clear (Ger. clean) distinction between the places where he is repeating, quoting, paraphrasing or interpreting the thoughts of others, and those where he is communicating his personal inner experiences and opinions. Lengthy passages which read like the unfolding of Steiner’s own thoughts prove to be, when one investigates the sources, undeclared paraphrasing of the secondary literature used by him. Occasionally we can even find word-for-word quotes that are in no way identified as such” (p. XXXf.) Christian Clement had already in 2006, in his dissertation “The Birth of the Modern Mystery Drama out of the Spirit of Weimar” made known his opinion of Rudolf Steiner: “Steiner’s ‘drama of cognition’ actually led him into the ‘abyss of the individual’ – namely, from the uncritical veneration of Goethe in the 80’s to the radical individualism and anarchism of the 90’s, in which his ‘I’ was inflated, as it were, to absolute proportions. At the turn of the century there followed a switch to mysticism and theosophy, whereby Steiner gave up, as it were, his previous ‘I’ and the radical individualist became a theosophist bound to dogma and the duties of office. It is as an outcome of this “sacrifice” that the Anthroposophist Steiner was born.”²⁰

Kant versus Rudolf Steiner

In our open exchange of letters Clement made me stand the “Kant-Trial”. On 14th November he wrote: “Incidentally, I recently found the following passage in a short document with the title ‘Critique of Symptomatology Reason’, the introduction to the chapter headed ‘Concerning the a priori nature of the forms of beholding in right-wing Anthroposophy’: [...] It was assumed up to now that our ways of viewing world events were oriented according to what actually happens in the world. But all attempts to fathom out anything a priori concerning reality by means of concepts, whereby our knowledge might be extended, came to nothing if this presupposition was made. This irritated the symptomatologist. In the “Symptomatologische Illustrationen” the attempt is therefore made systematically, to see whether greater progress cannot be made in one’s grasp of reality if one assumes that events in the world need to conform with the ideas of the symptomatologist. This reminds one of the initial thought of Copernicus, who, when he could get no further in his explanation of the celestial movements if he assumed that the whole host of stars circles around the observer, tried to see whether it might not work out better if he let the observer move, and allowed the stars to stay where they are. In symptomatology one proceeds in a similar way. If our views of things were to be determined by the character of the real events in the world, it is impossible to see how one could know anything about reality without referring back to a priori experiences; if, however, reality (as an object of beholding) lets itself be guided by the character of one’s own conceptual powers (or rather those that have been subject to the influence of Rudolf Steiner), then one can very well imagine this possibility of a symptomatological cognition a priori [...]”²¹

When in reply, I inquired about the source – I suspected it might be someone from the *Info3* editorial team – Clement revealed the following: “Many thanks for pointing out a further gaffe of mine, which I trust you will excuse on the ground of my youth, my lack of experience and my blinkered vision. The reason for the faux pas was, actually, not so much my forgetfulness as my as-

¹⁸ *Graubuch ...*, p. 69. Hasler’s text was published 1998 in: *Werkgemeinschaft am Goetheanum – Morgenarbeit zu den Goetheanum-Formen und biographische Skizzen*, p. 59.

¹⁹ 1st reply of Christian Clement of 9.11.2013:
https://www.academia.edu/4998617/Symptomatologie_des_rechtsanthroposophischen_Apriori_-_Christian_Clement_und_Willy_Lochmann_im_Gesprach

²⁰ <https://byu.academia.edu/ChristianClement/Monographien>, p. 21.

²¹ 2nd replica of Christian Clement of 14th November 2013:
https://www.academia.edu/4998617/Symptomatologie_des_rechtsanthroposophischen_Apriori_-_

sumption that the passage providing the basis for my short satire would be familiar enough to people who make public statements on questions of the theory of science. This was, of course, if I think about it again, silly of me. – I would therefore ask you to look at the Introduction to the ‘Critique of Pure Reason’ (this book laid the foundation for modern epistemology which, broadly speaking, provides the context for Steiner’s philosophical works). It was written by Immanuel Kant (a famous German philosopher who lived at the end of the 18th century). You will find there the passage in question, which begins: ‘It was assumed up till now that all our cognition ... etc.’.”²²

So, you see, here he had well and truly “caught me out”, but then Rudolf Steiner came to my aid: “It is claimed that through the great spiritual deed of Immanuel Kant a scientific basis was given to philosophy. It is said that what he accomplished by way of clearly identifying the problem of cognition is unchallengeable. You will be told that anyone who has not worked with the ideas of Kant has no right to participate in philosophical discussion ... And philosophy professors are of the opinion that one must take one’s orientation from Kant, and only on this condition has anyone the right to express a judgment in philosophy ... If [however] one understands how Kant arrived at his conviction that we can, in the end, never come to knowledge of the things ‘in themselves’, as all that we know is nothing more than appearance; whoever understands this, also understands the development followed by philosophy in the course of the 19th century, and also understands the objections that can be raised against Theosophy [Anthroposophy] and also knows what attitude to adopt towards them ...”²³

Hoffmann’s alleged scrutiny of the Steiner Critical Edition

The blow struck by Clement against Rudolf Steiner needed, if it were to show definitive results, to come from within the Anthroposophical community. It was necessary to have allies in the Rudolf Steiner Nachlassverwaltung! David Marc Hoffmann, the “internal ally” and head of the Rudolf Steiner Nachlassverwaltung, acts as an accomplice, as he does not tire of portraying Christian Clement to us in the most glowing colours: When David Marc Hoffmann, head of the Rudolf Steiner Archive, had been able to look at and evaluate the work already done by Clement, he recommended the project to the Rudolf Steiner Verlag. Hoffmann tells how the announcement was made by the Frommann-Holzboog-Verlag at the time he took up his work at the Archive in 2012. And because of his friendship with the publisher Eckart Holzboog he made contact with the publishing company and also with Christian Clement. “I was of course very interested to know what Clement is doing with Rudolf Steiner’s work, and I was deeply impressed”, because, Hoffmann explains, “the comparisons of the different versions are carried out in a transparent and extremely painstaking way”. “He prints out the latest version and shows in his literary apparatus all the earlier formulations, right back to the first edition – providing us with a considerable gain in knowledge!” In addition to this editorial work, says Hoffmann, there will be detailed introductions and reference to sources, through which Clement aims to place the work in question within the context of Rudolf Steiner’s work as a whole. In this process Clement is looking for motifs and is trying not to attach himself to words. When asked whether Christian Clement, like Helmut Zander, is wanting to “pass judgement” on Rudolf Steiner, David Marc Hoffman’s enthusiasm lights up, for the project of cooperation between the publishing houses. “Not at all. He has an extremely interesting approach to Rudolf Steiner, ‘sine ira et studio’, a genuine quest for knowledge involving argument and counter-argument.” Between a position of apologia and defence, and one of damaging criticism, Clement adopts a third. Hoffmann compares it with an editor of Fichte’s works, who sets about the task out of interest in cognition and love for philosophy, but who does not need to be or to become a “disciple” of Fichte.”²⁴

Hoffmann and Clement pro SCE – contra GA?

But in reality Hoffmann seems not to have undertaken a proper evaluation – or, worse still, the drive to discredit Rudolf Steiner through allegations of plagiarism etc. did not disturb him at all! And the others with responsibility in the Nachlassverein appear to trust him blindly or over-hastily. Here in a dramatic example we see again, where intellectualism and the inertia of well-intentioned people in leading positions in our Society have brought us. Nobody seems to want really to take on the responsibility, or face up to his responsibility. [...] If the present Vorstand of the Nachlassverein remains in office the likelihood is that in future, instead of GA volumes we will only be able to buy SCE volumes as they appear, with commentaries informing us that Rudolf Steiner surreptitiously drew all his insights from other sources. And the Nachlassverein, publisher of the Complete Edition for half a century, would now with the SCE, a product of its own, compete with the GA – in other words: future donations would be used still less for the purpose intended! – It will constitute an attempt to make the spiritual heritage of Rudolf Steiner, which ought to work on for many centuries into the future, worthless for posterity after a mere 100 years, and make access of future generations

²² Email of Christian Clement of 15th November 2013:
https://www.academia.edu/4998617/Symptomatologie_des_rechtsanthroposophischen_Apriori_

²³ Rudolf Steiner, 27.11.1903, *Spirituelle Seelenlehre und Weltbetrachtung*, GA 52.

²⁴ *Das Goetheanum*, No 28, 13th July 2013.

to Rudolf Steiner impossible! – Are we moving into apocalyptic times? We would conclude this article with some quotations from Rudolf Steiner, indicating scenarios for the future.

Rudolf Steiner speaks of the incarnation of Ahriman, the Spirit of Materialism.

“And the younger people today will see many examples of the way Ahriman is active as an author. In all areas of life wakefulness will be needed, and holy enthusiasm for the Michael wisdom ... Our hearts must become helpers of Michael in the conquest of the intelligence that has fallen from heaven to the earth.”²⁵

“There is no contradiction between spiritual science and natural science, but full confirmation of spiritual-scientific facts by those of natural science. However, the people whose “job” it is to know are afraid; people are scared to death of complicated thoughts, of thinking altogether. And only because a person can learn in an easy, comfortable way and then, when he has done a bit of reading, can become an authority, and not just an authority, but even a great discoverer on the path of science, do so many crazy theories arise. When he has acquired a few concepts and knows a few facts, he can enter the stage as a reformer of science.”²⁶

“In the scientific world today there are a great many people who appear to be very good thinkers. Ahriman is inside them, and it is more convenient to let the Ahriman in one think than to think oneself. It is also easier to pass one’s examinations, easier to become a private tutor and university professor, if you let Ahriman think, rather than think yourself.”²⁷

“Lucifer steals from the human being certain forces, through which he then works. That is his tendency. This must of course be prevented, and it is prevented if the right path is faithfully followed. But what remains Luciferic is the idea that one can take something away from the human being and then apply it as something existing outside him – for example, that one can take away a teaching from a teacher and make objective use of it out in the world. There you have the realm where these things must be sought. One can learn a great deal from an error – the mistaken belief, namely, that the teaching can be separated from the teacher. Through the observation of these facts something of a quite different nature can be learnt than what one can learn from an undoubtedly quite justified criticism. One can learn what danger would arise if a practice like this were to become more common in the future of human development. And this danger exists! On the other side, the danger lies on the horizon for humanity that, if the spirit-self develops independently, Ahriman will seize hold of this spirit-self. Already now, if one has a sense for it, one can see how human beings are losing their autonomy, and how, actually, Ahriman is guiding their hand when they write something or other. This is the one side, and the other is that things are taken away and made use of, in the belief that one can separate them from their originator. These two dangers exist.”²⁸

“It is a simple fact that when the time is ripe – and the preparation is under way – Ahriman will incarnate in a human body in the Western world. This has to happen, just as in the other cases, where Lucifer incarnated and Christ incarnated. This fact is predestined for earth development. Only, the important thing is: This fact must be regarded in such a way, that one is rightly prepared to meet it; to be active, Ahriman does not wait until he appears in a human being on the earth – from the supersensible worlds he is making preparations for his appearance. He is already working into the development of humanity; from the other side he is seeking out the instruments through which he prepares for himself all that is later to come. Now, an essential means to ensure a favourable working of what Ahriman is meant to bring to humanity – he will bring what is positive, just as Lucifer did – is that humanity relates to it in the right way. The important thing is that humanity should not sleep through Ahriman’s appearance. When at some point the incarnated Ahriman appears in the Western world, one will write down in the parish records: John William Smith has been born – this will not be the name, of course – and will look upon him as a comfortable citizen just like other citizens, and will remain asleep to what is actually happening. Our university professors will quite definitely not take care to prevent us from remaining asleep to it. – For them, the being who appears will be John William Smith. It is of great importance in the Ahrimanic age, however, that people should know that here we have to do only outwardly with John William Smith, but that inwardly Ahriman is present, and that, in regard to what is happening one should not, in sleepy illusion, succumb to any deception. Already now, one should not allow oneself to be deluded with regard to the things that are being prepared.

One of most important means that Ahriman has, to work from beyond the threshold, is the promotion of abstract thinking in humanity. And because this abstract thinking is so popular today, one is working in a manner that is favourable to Ahriman, to prepare for Ahriman’s appearance. Nothing would provide a better preparation for the fact that Ahriman is ‘fishing’ throughout the world for the sake of his own development, than a continuation of the abstract and abstraction-forming life, which has even

²⁵ Rudolf Steiner, 20.7.1924, *Esoterische Betrachtung karmischer Zusammenhänge*, Band 6, GA 240.

²⁶ Rudolf Steiner, 16.5.1916, *Gegenwärtiges und Vergangenes im Menschengeniste*, GA 167.

²⁷ Rudolf Steiner, 13.3.1921, *Die Verantwortung des Menschen für die Weltentwicklung*, GA 203.

²⁸ Rudolf Steiner, 25.10.1915, *Die okkulten Bewegung im 19. Jahrhundert und ihre Beziehung zur Weltkultur*, GA 254.

penetrated into social life. This is one of the sleights of hand, one of the cunning tricks, through which Ahriman is preparing, in his own spirit, his rulership over the earth. Instead of showing people out of full experience what needs to happen, humanity is taught general theories, even social theories. Those who discourse on theories find what is true to experience abstract because they have no idea of real life. All this is preparation in the spirit of Ahriman ...”²⁹

“Humanity would fall a prey to Ahriman simply through not having acquired, itself, what Ahriman would then provide. The worst possible advice one could give would be if one said to people: Just stay the way you are! Ahriman will make all of you clairvoyant, if you wish. And this is what you will wish for, as Ahriman’s power will be immense! – But the consequence of this would be, that on the earth the realm of Ahriman would be set up, the whole earth would be Ahrimanized, and all that has hitherto been produced by human culture would be, as it were, destroyed. All that would be fulfilled which, as an unconscious tendency, the humanity of today in fact desperately wants. The situation is as follows: The wisdom of the future, which is clairvoyant in its nature, this wisdom of the future must be wrested back from Ahriman. One can say: It is one book only, not two wisdoms – one book. – The question is simply whether Ahriman has the book, or Christ ...

And humanity can only fight for it by saying to itself: By the time Ahriman appears on the earth, you need to have acquired this content of spiritual science through your own effort. A good way of playing into the hands of Ahriman is to exclude from confessional religion all that has to do with knowledge and to stress again and again that simple faith alone does everything. If you stick by this simple faith you condemn yourself to dimness and dullness of soul, and then the wisdom does not enter, which ought to be, as it were, wrested away from Ahriman. Thus, the important thing is that humanity should not simply receive the wisdom of the future, but that humanity should labour for the attainment of this wisdom of the future, and that those who attain it by their effort take upon themselves the task of rescuing earthly culture; rescuing earthly culture for the Christ.”³⁰

“If you photograph a tree from one side, it can be photographed properly, but you have not got a complete picture of it. To conceal from humanity the fact that in today’s intellectual-rationalistic science, with a superstitious empiricism as its appendage, we have to do with a great illusion, a deception – this lies to the highest degree in the interest of Ahriman. He would score the greatest success, experience the highest triumph, if one could bring it about that the scientific superstition that is taking hold everywhere today – with people even wanting it to determine the character of social science – should prevail right on into the 3rd millennium, and if Ahriman could then come into the world as a human being within Western civilization and would find the scientific superstition ...

Ahriman therefore uses in our time, in order to confuse human beings, everything that stems from the old heredity principle, which we have basically grown out of already in the fifth post-Atlantean period. All that arises from the old heredity principle is used by the Ahrimanic power to set human beings in groups in disharmony towards one another. Everything that comes from the old distinctions of family, race, tribe, nation is used by the Ahrimanic power to create confusion among human beings. Freedom for every single national grouping, even the smallest – this was a fine-sounding word. But the words always sound fine, which the powers opposed to man make use of in order to sow confusion among human beings and achieve the kind of things that Ahriman wishes to achieve for his incarnation ... And if people do not recognize that the rights State and the spiritual (cultural - Trans.) organism must be set over against the economic order brought about by the men of economy and of the banks, then, in this failure to recognize, Ahriman will find a means of key importance for the preparation in the corresponding way, of his incarnation and its triumph – an incarnation that will certainly come. These are means of a sort that Ahriman can use in the case of a certain kind of human being. But today there is yet another kind of human being – often the two qualities are combined in the one person – who from another side smooths the path for the triumph of Ahriman ... Thus for Ahriman, when he appears in human form in modern civilization, the beginnings of a flock are constituted particularly by those who swear by the Gospel only and, out of the confessions and the sects, like to reject any kind of genuine spiritual knowledge; those who have no desire to learn, and wish to reject anything that gives rise to spiritual effort for the sake of concrete knowledge. There will emerge from these circles large numbers of people gathering to form the following of Ahriman.”³¹

“People must learn to interpret life out of spiritual science, so that they recognize the currents that anticipate the Ahriman incarnation, and learn how to gain mastery of them. They need to know that Ahriman will live on the earth among men, but that human beings will approach him and themselves determine what they wish to learn from him, what they wish to receive from him. But they will be unable to do this if they do not from now on take into their own hands certain currents, which Ahriman uses in order to leave human beings as unaware as possible of his coming. So that he would at some point appear on the earth and, so to

²⁹ Rudolf Steiner, 28.12.1919, *Weltsilvester und Neujahrsgedanken*, GA 195.

³⁰ Rudolf Steiner, 15.11.1919, *Die geistigen Hintergründe der sozialen Frage*, GA 191.

³¹ Rudolf Steiner, 27.10.1919, *Der innere Aspekt des sozialen Rätsels*, GA 193.

speak, take them by surprise, tempt, lead them astray, so that they deny earthly development and earthly development does not attain its goal. One must get to know certain spiritual and unspiritual currents in their essential nature if one wishes to understand as a whole the process of which I was speaking ...

People eat and drink, and the ones who do so most happily are perhaps those who reject what is spiritual. In the case of the people who reject the spiritual, but who eat and drink nevertheless, the spiritual flows, unbeknown to them, into the process of eating and digestion. This is the secret of the path into materialism, which began around 1840 in its full force or was, rather, preparing itself. Today, those people who do not take in the spiritual through the soul, take in the spiritual all the same; when they eat and drink, they are eating and drinking the spirit. They are devourers of soul and spirit. And via this route, the spirit which streams into earthly development passes into the Luciferic element, is imparted to Lucifer. The Luciferic force, which is then able to help the Ahrimanic force for its future incarnation, thereby becomes stronger and stronger. This will need to be recognized by those people who are open to the insight that the human beings of the future will either take in spirit-knowledge consciously or they will consume the spirit unconsciously and thereby deliver it over to the Luciferic powers. This current of the devouring of spirit and soul is one that furthers Ahriman to a special degree, because he can in this way lull people to sleep more and more, so that then through his incarnation he can appear among human beings and take them unawares, so that they do not come to meet him consciously ...

Just as there was once in the East a Luciferic incarnation, then – one might say – at the mid-point of world-development the Christ incarnation, so will there take place in the West an Ahrimanic incarnation. This Ahrimanic incarnation is not something to be avoided. It has to come, as human beings need, if I may put it this way, to meet Ahriman face to face (Ger. eye to eye). He will be the individuality who shows human beings what tremendous mental acuity can be attained by man when he summons to his aid all that, proceeding from the earthly forces, can further this acuity. In the crises of which I have spoken, that will befall mankind in the near future, human beings will become highly inventive. Out of the forces and substances of the world many a discovery will be made, and this will provide nourishment for human beings. But what is found will be found in such a way that one will recognize at the same time how material substance is connected with the organs of the intellect – not of the spirit, but of the intellect. One will learn what we need to eat and drink in order to become really clever. One cannot become spiritual by eating and drinking, but one can become clever, fiendishly clever by this means. People are not yet familiar with these things, but these things are not simply striven after; they will come about entirely of themselves through the crisis that will occur in the near future. And – if I may put it so – through a particular application of these things certain secret societies, which are already making preparations that are actually there, will make preparations that will enable the Ahrimanic incarnation to be here on the earth in the right way. And it must take place, as man needs during the earthly period to gain knowledge of how much can arise from purely material processes. But the human being must come to see at the same time that he should acquire mastery of those spiritual or unspiritual currents which lead to Ahrimanism ...

This is what I wanted to say to you today, in order to stress the earnestness that needs to pervade our whole attitude towards the spiritual life as cultivated in Anthroposophy. The real development of mankind towards the future will depend upon the way this attitude is perceived by the humanity of today. If the things I have characterized today are taken as they are taken by the overwhelming majority of people on the earth today, then Ahriman will be for human beings a very unpleasant visitor when he comes. If people can rouse themselves to take up into their consciousness the things that we have considered today, and guide and direct them in the way that is needed for a free stance of humanity vis-à-vis the Ahrimanic power, then humanity will learn through Ahriman, when he appears, exactly the right thing in order to recognize how the earth has to enter its decline, but how humanity through this very process raises itself above earthly existence.³²

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“People say: Anyone who slanders should, above all, be treated in as lenient a way as possible in our circles; one must make friends with those who spread slanders in the world! This is not appropriate today! Anyone who understands the present time should realize this. It is not appropriate today to enter into discussion with the people who spread slanders in the world; what is appropriate is that one should characterize these people to others, that one should have nothing to do with them. That one should treat them as people whom one wishes to keep at a distance, and in a corresponding way makes clear to other people what sort of individuals those are who stand out there in the world. That is what is called for today!”³³

(Translation by Graham Rickett, Tel. 0044 1453 886468)

³² Rudolf Steiner, 4.11.1919, *Der innere Aspekt des sozialen Rätsels*, GA 193

³³ Rudolf Steiner, 16.1.1920, *Geistige und soziale Wandlungen in der Menschheitsentwicklung*, GA 196.